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THE

RAGGED SCHOOL UNION MAGAZINE.

No. CXLV. JANUARY, 1861. Vol. XIII.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of a parcel of clothing from Mrs. Ditmas; a parcel of shirts, &c., from Miss Ray; a parcel of clothing from the Golden Rule Society, Kentish Town; a parcel of clothing from Mrs. Reade; a parcel of left-off clothing from Miss Lingwood; a parcel of clothing for Burton Street School, and bonnets for St. Giles', from Miss Ridley; a parcel of flannel petticoats for Dolphin Court School from the Twickenham Ladies' Working Party; and a parcel of left-off under clothing, &c., from an Anonymous Friend.

RAGGED SCHOOL TEACHERS' ASSOCIATION.

The next Monthly Meeting of the Ragged School Teachers' Association will be held at 1, Exeter Hall, on Wednesday, 9th of January, at 7 p.m. The first hour will be devoted to a prayer-meeting, after which Mr. E. J. Hytche will give an address on "Thoroughness in God's Work." In February the usual Classes for Grammar and Singing will be commenced, and conducted by Mr. Hardy, of Dove Row, and Mr. Pain, of Windmill Street. Several gentlemen have agreed to give addresses on various subjects of importance to the Ragged School Teachers; due intimation thereof will appear on the wrappers of the Ragged School Magazine.

Subscriptions and donations towards carrying on the Association will be most thankfully received by Mr. Fraser, 36, River Street, William Street, Caledonian Road, Islington.

* Received from—W. J. Maxwell, Esq., £1 1s.; Mr. E. J. Hytche, 10s.

THE

RAGGED SCHOOL UNION MAGAZINE.

The **TWELFTH VOLUME** of this periodical, now publishing, bound in cloth, price 2s. 6d., may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand, and of the Publishers, KENT & Co., 52, Paternoster Row.

OUR CHILDREN'S MAGAZINE.

The **SECOND VOLUME** of the NEW SERIES is now ready, containing Fifty Illustrations, with a beautiful Frontispiece of the landing of William, Duke of Normandy, at Pevensey. This volume will be found suitable for New-Year's Gifts. Bound in cloth, of various colours, price 10d. They will be supplied to Schools, on application at 1, Exeter Hall, at 8s. per dozen.

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A YOUNG LADY of good principles, in her 19th year, just left school, desires an engagement as a Nursery Governess. She is clever with her needle, and willing to make as well as take the charge of the children's clothes.

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Ragged Church and Chapel Union,

4, TRAFALGAR SQUARE, W.C.

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The Committee of this Society earnestly appeal for help to enable them to carry on their operations.

The mode of action advocated by them is that of publicly proclaiming the message of salvation through our Lord and Saviour Jesus Christ in the *very midst* of the dense, dark *courts and alleys* of the metropolis. These abodes of poverty, ignorance, and crime, are peopled by many who hate the light, and who go forth only by night. Therefore, to obtain a hearing, they must be followed into their retreats, and an opportunity there afforded them of meeting together for the worship of that gracious Saviour who came to call such to repentance. Rooms have been hired for this purpose in the courts and alleys of the metropolis; and the rent of these rooms has been wholly or in part defrayed by grants by this Society. The character of the Services much resembles that of cottage lectures. The agents who conduct them are mostly City Missionaries or Scripture Readers, and sometimes Clergymen and Ministers. Upwards of thirty Preaching Stations are in full operation, with an average attendance of 2,500 persons.

The funds of the Society have ever been unequal to the great work which it has undertaken. Its operations must be curtailed, and many who are now receiving sound scriptural instruction will be left in ignorance, if a more liberal support be not afforded by the Christian public.

THE FOLLOWING CONTRIBUTIONS ARE THANKFULLY ACKNOWLEDGED:—

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The Journal will be forwarded regularly to all Subscribers to the Reformatory and Refuge Union, in lieu of the "Philanthropist;" and it may also be had post free, for One Shilling per Annum, direct from the Office.

LONDON:
REFORMATORY AND REFUGE UNION, 118, PALL MALL;
J. NISBET & CO., BERNERS STREET.

HOMELESS & DESTITUTE CHILDREN.

The Committee of the REFORMATORY and REFUGE UNION desire to urge the claims of the various Refuges, Homes, and Industrial Schools. They are rescuing hundreds of children from the vagrant, criminal, destitute, and neglected classes, who are lodged, fed, clothed, instructed, and trained for useful occupations, and ultimately are provided with situations or employment at home, or sent to the Colonies.

Many of these Institutions are greatly in need of assistance. An earnest APPEAL is therefore made to those who have compassion for the homeless and destitute for pecuniary aid, which may be given either directly to these Institutions (a list of which may be had at the Office of the Union), or to the Reformatory and Refuge Union, by which grants are made out of the Refuge Fund to such as are in a needy condition, and are found, on inspection, to be efficiently managed.

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This Society was established in 1853. Its object is to encourage, regulate, and improve the efforts of Christian men, especially laymen, who carry the Gospel to places where the masses assemble.

The Committee seek to call forth earnest and prudent men of God to speak publicly in the streets and lanes, at fairs and markets, on the race-course, at executions, by the sea-shore, in public parks, and in other crowded gatherings anywhere out of doors, as well as in lodging-houses, workhouses, hospitals, and schools, wherever there is an opening for the word of truth, and people are willing to hear.

Such men are assisted by arranging their individual efforts, which are entirely gratuitous; sending special agents; supplying Bibles, books, periodicals, and tracts; promoting constant meetings among them for prayer and consultation; recording their experience for the guidance of others; and combining them in Associations in London and throughout the country.

The following Auxiliaries or Associations are in connection with the Mission:—South London Union, East London, Islington, Peckham Fields, West St. Pancras, Wandsworth, Greenwich, Westminster, Mile End New Town, Windsor, Stockton, Grimsby, St. George's (Borough), and Lewisham.

The Society has increased its operations during the past summer by visiting 52 races and fairs in different parts of England, and supplying tracts to 9 others. By these means 188,850 tracts have been distributed, and upwards of 250 addresses delivered to large crowds of people, with very encouraging results.

The following are some of the races and fairs visited since May:—

RACES.	RACES.	FAIRS.	FAIRS.
Epsom.	Doncaster.	Waltham Abbey.	Bedford.
Ascott Heath.	Chesterfield.	Hounslow.	Royston.
Hampton.		St. Katherine Hill.	Hatfield.
Harpenden.		Croydon.	Charlton.
Chelmsford.	FAIRS.	Braintree.	Colchester.
Brighton.	Mitcham.	Peterborough.	Barking.
Brentwood.	Camberwell.	Nottingham.	Gravesend.
Egham.	Strood.	Spondon (Derby).	Halsted.
Oxford.	Bermondsey.	St. Albans.	Dunmow.
Stockton.	Barnet.	Ongar.	Chelmsford.
Dover.	Howden.	Brentwood.	Kingston.
Chatham.	Stevenage.	Wymondley.	&c., &c.
Reading.	Cheshunt.	Shefford.	

Two executions have been attended, at which addresses were delivered, and 45,000 tracts distributed.

These special operations have exhausted the limited means at the Society's disposal; and as there is now a deficiency of £225, the Committee appeal to the Christian public to help them from incurring debt, and to enable them to carry on the work of lodging-house visitation during the winter months.

Grants of tracts will be thankfully received.

Post-office Orders payable to Mr. G. Kirkham, at the Charing Cross Office.

JOHN MACGREGOR, *Hon. Sec.*
G. KIRKHAM, *Secretary.*

1, ROBERT STREET, ADELPHI, W.C.
January, 1861.

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON OF ST. PAUL'S.

SUMMARY OF OPERATIONS DURING 1860.

Commenced the year with two Homes, containing 50 inmates.

Opened the third Home in connection with the Institution, at Fulham, in April.

Opened the fourth Home, in the Kent Road, in October.

Total number of inmates admitted to the benefits of the Institution, 250.

Of these, 165 were domestic servants previous to their falling into sin.
" 85 were needlewomen, or engaged in similar occupations.
" 44 " fatherless.
" 34 " motherless.
" 65 " entire orphans.
" 71 had both parents living.
" 36 were uncertain about their parents' existence.

Birthplaces of the above:—Kent, Worcestershire, Hants, Gloucestershire, Bedfordshire, Herts, Devon, Sussex, Staffordshire, Surrey, Guernsey, Berks, Somerset, Warwickshire, Lancashire, Durham, Bucks, Wales, Derbyshire, Yorkshire, Essex, Northamptonshire, Oxfordshire, Suffolk, Wilts, Norfolk, Nottinghamshire, London, Ireland, Scotland, Holland.

About two hundred and fifty visits have been made at the Central Home during the past year by former inmates, who are now in service or with their friends.

Disposed of to service	71
" " friends	67
Married	3
Dismissed	4
Emigrated	2
Left at their own request	41

The Committee authorise the admission of all suitable cases at any time, room and funds permitting.

Quite £2,500 will be required by the Committee to sustain this Institution efficiently during 1861; not above one-fourth of this amount is promised by annual subscriptions.

£10 is the average cost of each inmate to the funds of this Institution; therefore every contribution to that amount offers a way of escape to an unfortunate through this medium.

The following Contributions are gratefully acknowledged:—

	£	s.	d.		£	s.	d.
Brooks, Mrs.	1	0	0	Morley, Miss	5	0	0
Brown, B.	1	1	0	Murray, Miss	1	0	0
Dawkins, Miss	2	0	0	Peale, W., Esq.	2	2	0
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Ellis, —	1	0	0	P. J.	5	0	0
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Contributions in aid of this Institution will be thankfully received by Thos. Raikes, Esq., Hon. Sec., 14, Lower Berkeley Street, Portman Square, W.; Messrs. Bosanquet & Co., Bankers, 73, Lombard Street, E.C.; Mr. E. W. Thomas, Secretary, 200, Euston Road, N.W.

THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE TWO STEWARDSHIPS:

A HOMILY FOR THE NEW YEAR.

"It is required of stewards, that a man be found faithful."—1 Cor. iv. 2.

Many men, like Naaman the Syrian, when he was sent to the fords of the Jordan to be cured of his leprosy, are too prone to despise the day of small things. Because they cannot achieve great things, they refuse to perform the little ones which God hath put in their power. To be Cæsar or nothing is an antique sin; and, as they cannot be the first, they remain idlers in the busy work-field of the world. But how unlike the illustrious John Milton, who, though he had powers to illumine the world, scorned not, when God gave him that special task, to teach ignorant lads the mere elements of learning. Ever great in his simplicity, he was really greatest when he seemed to be the least among his brethren. So One greater than he could as readily teach one poor woman by Jacob's Well the road to the eternal city, as feed five thousand in the wilderness of Bethsaida; thereby teaching a lesson for all time—Never put off littles for the great; but "what thy hand findeth to do, *do it.*" For, as Dr. Johnson has well said, "He who waits to do a great deal at once, will never do anything."

In littles, after all, is contained the seeds of the great; just as an unnoticed kernel once contained that stately banyan tree of Nerbuddah, under which seven thousand men were encamped. Thus, for example, in the first Ragged School established in the dens of London may be traced the germ of the whole mighty movement. For, if nigh thirty thousand juveniles and adults are now connected with the one hundred and seventy metropolitan

Ragged Schools and Refuges, it is simply because a few Christians did not make prayer a pretext for idleness, and, moreover, did not "despise the day of *small* things." No; they rather learnt how to do small things thoroughly, and so fitly illustrated, as they now confirm, Dr. Chalmers's phrase, "the power of littles."

In connection with the principle, that the littles should never be neglected for the great, it may be remarked, that, by the parable of Five Talents it appears that the man with five talents did not fail in fulfilling his lord's commands, although he had most to do; but that it was that dwarfish-souled man who had one talent only, and hence comparatively little to do, who went to sleep when he should have worked. Be then our talent little or great, the true disciple regards himself as responsible for all that is entrusted to his care; for he knows that before long the Holy Spirit, who "divides to every man severally as he will" (1 Cor. xii. 11), will ask, Didst thou use wisely the gift committed to thy care? or, wert thou wrapt in slumber when thou shouldst have been sowing, broadcast, the good seed of the kingdom? Nor need the disciple of scantiest ability feel dejected because he can achieve so little compared with others, seeing that the Divine canon of work is this: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12).

> "Nor let the meanest think his lamp too dim,
> In this dark world of ours the Lord hath need of him."

Diverse as are our earthly stewardships in mode of development, they are all defined by two words,—namely, money and time. To these we shall briefly refer, in order that we may view ourselves as in a mirror, and thus learn whether, as Ragged School labourers, we conform to the apostolic photograph, "It is required in stewards, that a man be found faithful" (1 Cor. iv. 2).

I.—Money.

If we have gone as beggars to the throne of Divine grace, and found that the blood of the crucified One is more potent even than our sins, we are no longer our own property, but from that moment soul and body belong to another master. Hence, all that we possess of worldly substance, be it broad acres, or only the widow's mite, belong, *by purchase*, to Him that redeemed our souls from eternal ruin. Of what we possess we are, therefore, simply *trustees*, and for the way in which it is used a strict account is kept by the

Most High. Hence, our feeling, when we scan our wealth—be it derived from ancestors, or the fruit of energy and prudence—should be, *this* really belongs to the Lord, and to him I am responsible for its use. Such seems to have been the principle of action of the early Church—the time, be it remembered, when the Holy Spirit gave His highest baptisms. Hence we read that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need" (Acts ii. 44, 45). Even anterior to that foretaste of the millennium, in the pure old Hebrew times, the same principle actuated the Church. For it is said that, when Moses was about to build the tabernacle in the wilderness, "the people brought much more than enough for the service of the work which Jehovah commanded to make, so the people were restrained from bringing" (Exod. xxxvi. 7).

But in these days of corruption, luxury, and worldly show, so few Christians seem to take this, the Bible view of the question, that Dr. Harris, in his "Mammon," made the terrible statement that "Covetousness is *the* sin of the Church." Many, however, accede to the principle that all property is simply a loan; but they give by such fits and starts that it leads to the impression that, after all, they are more influenced by *sentiment* than by principle. But when Bible principle impels, all that is done is done with a reason, and not by mere impulse. Such a man contributes to Ragged Schools, not because tales of woe lead to bitter tears, but because he knows it to be the Lord's will that the pariahs of London should be evangelised, and because he knows no other plan so adapted to teach them how to make the best of both worlds. Hence the measure of his gifts for the reclamation of outcasts is in accordance with the law of one greater than Moses,—"Take ye from among you an offering unto Jehovah: whosoever is of a willing heart, let him bring it" (Exod. xxxv. 5). Reader, this is the Bible law—dost thou obey it?

II.—Time.

But there are myriads who could never give of their substance, were gifts restricted to gold. Some of the heartiest Ragged School teachers we have known were too poor to give aught but *time*, so they gave *that*. It has been well said by Dr. Cumming that "our donations, when most munificent, are paltry; but the contribution of our personal influence, hath power." Nor,

indeed, could the Stock Exchange possibly gauge the value of some of the mightiest workers in this world? For example, it is recorded of Martin Luther, that the largest stipend he ever received in one year was £20. And yet the poor monk of Wittemberg roused the Church from slumbers nigh unto death, and by his earthquake-voice caused Rome to rock to its very centre. So in our own days, and in kindred work to that of Ragged Schools, the poor seamstress, Sarah Martin, of Yarmouth, carried Gospel light into many a dungeon—light, too, which went not out till it had illumined their pathway to the celestial city. And it is our privilege to know many Ragged School teachers, who, though poor in purse, being "rich in faith," penetrate into the haunts of the burglar and the homes of the Magdalene, if, haply, they may lead some to Jesus. Thus, recently, some very poor men opened a Ragged School in the heart of the notorious Kent Street, Southwark, and, through the influence of Christian love, gathered a large number of the lambs of Christ. So limited were their means that they often went without a meal in order to buy candles to light the school-room in Walker Street—the living-room, in fact, of one of their number. True Christian heroism this; and telling the inhabitants of that vile district, in accents better than words, that true religion is no *sham*.

It is well, then, to be occasionally reminded by facts involved in the lives of such men as Wright, of Manchester, and Müller, of Bristol, that money is not everything, even in a world that worships Mammon. Nothing, indeed, can be more fatal than to think that the gift of gold can atone for the want of individual consecration and personal service—a legacy of £1,000 for neglected duty. The Lawgiver who says, "Give as ye can of your substance," also says to every one in health, "Son, go *work* to-day in my vineyard." It is true that Ragged Schools cannot be carried on without gold, for, by the last Annual Report of the Ragged School Union, it appears that the one hundred and seventy London institutions cost upwards of £32,000 per annum. The central society alone, with annual subscriptions amounting to only £1,258, is answerable to the affiliated institutions for £3,000 per annum, in the shape of annual or capitation grants. But endow Ragged Schools with the riches of Crœsus, and refrain from personal service, how could our home-heathen possibly be evangelised? No, it is by men like Paul, who work by day that they may preach by night, that the world is moved.

It has been well observed by Mr. Baillie, in his "Life of Miss Newton," that "when Henry Martyn left England and all its attractions, he left wholly for Christ's sake, and he left it for ever. As he was on his voyage out, he wrote one day in his diary, 'We are now south of all Europe, and I bid adieu to it for ever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going.' It is this spirit of self-sacrifice which alone gives to the Church its power. With it, she is like Samson in his Nazarite strength; without it, she is Samson shorn of his locks, and grinding in the prison. 'We are too prone,' said Miss Newton, 'to cry out for "money—money," and to be lamenting that we can give so little; whilst the secret truth is, that what God asks and expects is—*ourselves*. 'My son,' says God, 'Give me thine *heart;*' and well did he know, when he said that '*everything else* would follow.'"

These illustrations of the two kinds of stewardships devolving on Christians, supply forcible hints to non-givers, and to non-workers in the Lord's vineyard. These admire Ragged Schools, especially as they are successful—and the praise they tender the earnest labourers is not scanty—but their enthusiasm ends there. For, unmoved, they hear that thousands of poor boys and girls—all born amid scenes of wretchedness so sadly grotesque that the pencil of Hogarth alone could depict them—are excluded from the Ragged Schools of London every Sunday evening, not for want of space, but for want of teachers. "Compel them to come in," saith the Master. But if they accept the invitation, can they be taught? is the sad reply; and so the door is closed on those who thus practically say, "Sirs, we would see Jesus!"

To non-workers, then, our word of remonstrance is this, "How much owest thou thy Lord?" But the word of Him who shed tears of blood over guilty Jerusalem, is "*Pay* me what thou owest!" If any one inquires, Where shall I pay this accumulated debt of years? we reply, "Go to the nearest Ragged School, and tender thy services."

Nor need any fear that they will not find work suited to their special aptitudes, and such as no one else can perform so well. The highest born—and such we have already among our most diligent labourers—need not fear that they will not find in Ragged Schools work which will illustrate their social station; for, as the Poet Laureate inquires in a kindred case,

> "Are there no beggars at your gate,
> Nor any poor about your lands?

Oh! teach the orphan-boy to read,
Or teach the orphan-girl to sew;
Pray heaven for a human heart,
And let thy foolish fancies go!"

Hence, whilst one can train the young for Jesus, another can teach mothers how to "show piety at home." Or, if any are incompetent to perform the more direct missionary work, they can at least teach those domestic economies upon which home happiness mainly depends, for,

"Give but the *heart*—and fitting work will come."

As the sum of this homily—for what is a sermon without a practical exhortation?—it will be well for every Christian to remember the words of that great and steady worker for Christ, Dr. Livingstone, that "it is not by grand meetings, fine speeches, and much excitement, that anything great is done. But it is by hard working—working in quiet—working under a sense of God's presence everywhere; and working even without seeing fruit." Labour in a spirit like this, honours Christ; and such work is ever honoured by our Divine Master. For so Christ worked in the days of his flesh; failing in his mission, according to human estimation, but in God's eye, ransoming a world! So, then, dear friends—you who are steadily sowing in faith, and you whom God is *now* hiring to work in his vineyard—

"Go, work—for the hours are fleeting,
And seed must be sown to-day;
And care not what hands shall reap it,
Or if ye shall pass away
Before the waving corn-fields
Shall gladden the sunny day."

WORK FOR THE WILLING.

"ENGLAND'S noble charities" have furnished a favourite theme of late years for writers of every class. Essayists, preachers, and public speakers have done their utmost to extol the princely munificence and the warm-hearted benevolence of our "charitable public," the piety of benefactors in past ages, and the generosity of those of our own time. Admiring foreigners, penetrated with respect for British institutions, and humbly hoping in time to emulate our unrivalled political and social system, are sent home crammed with valuable statistics as to the sick we heal, the naked we clothe, and the poor we feed. Great dinners at the London Tavern or the Freemasons' Hall ever recurring, and great talk at Exeter Hall, week by week and day by day, fill the columns of our newspapers with ample details, and sustain their readers in the happy conscious-

ness of the good continually being carried on by societies and committees in one or other of which almost every reader has at least an interest if not an immediate connection.

The extent and ramifications of these various institutions, and the large funds which they dispense, are established facts. But before we give ourselves too unreservedly to self-gratulation on this head, let us pause and consider whether, after all, our country *is actually* so pre-eminent in good works, or rather whether what she has done has not been the natural result of her astonishing progress in freedom, wealth, strength, and in whatever tends to make a people prosperous. Placed as she is at the very summit and culminating pinnacle of human civilisation, respected, honoured, or feared by those who surround her, the centre of the commerce and the knowledge of the universe, it would be strange indeed if some drops flowed not over from the golden vessel of her wealth, or if a portion at least of her sons had not discovered the policy as well as the duty of imparting to their poorer brethren a share of the benefits which they themselves enjoy. Can it be true that the charity of England is but a paltry instead of a princely percentage upon her enormous riches?

It is certain that some such question as this is presenting itself in one form or another to many earnest thinkers among us; and it is one demanding most serious consideration from every philanthropic citizen of Britain. Within the last few months these thoughts have found their way into print, and newspaper readers have been startled from their propriety by such letters as those of the vicar of St. James's in the *Times*, and powerful articles on the subject which have appeared in other journals. We are told that the wealthy and well-to-do, not only of the aristocratic, but also of the middle and trading classes, are insensible to the wants of others, that they too selfishly content themselves with the fat of the land which falls to their share. They do not trouble themselves with the question whether the poor have not a virtual, if not a legal, right to be included in the national prosperity. Stirring appeals have been made to our merchants and traders in their great strongholds of wealth, and we have reason to hope that this will be followed up during the present winter with increased vigour and proportionate good. In the fashionable quarter of the metropolis, the very heart of luxury and elegance, its denizens have been appealed to by no sparing pen, and it has been shown how mean a sum is given (in public charity at least) in the wealthy parishes of the West End. So great of late years has been the diffusion of comfort and refinement, from the advancement of civilisation and the liberation of commerce, that houses of even moderate pretensions among our middle class and tradesmen, are replete with appliances and luxuries which nobles of a former age might have envied. Among the wealthy and higher ranks of course the same advantages are found in still greater profusion; and while the interior of each household is thus ornamented and enriched, care has been taken by parochial or municipal arrangements and ingenious police devices to remove from our streets as much as may be the actual evidences of vice, of poverty, of filth, and misery, which might offend the too complacent nose or eyes of self-satisfied respectability.

Has it not come to this, that the wealthy and thriving know next to nothing of the festering mass of vice and corruption beneath them? The groans of the starving are not wafted to their ears; their eyes are not shocked by the sight of misery in filth and tatters; the curses of the drunkard, the ribaldry of the thief and the strumpet, are beyond their ken. Sober middle-aged men, fathers of

families, have these things partially (and only partially) brought before them as magistrates, as jurymen, as guardians of the poor, but they are too apt to treat them as matters of official business, as "statistics of pauperism and crime." The woes of the friendless, the homeless, the ragged, do *not* excite the sympathy which a common origin should claim. The prosperous do not realise the misery and the squalor which exist in their very midst, nor is it possible they can do so without personal observation. It is time that the veil should be lifted, and that wealth and misery should stand face to face.

"Few but the poor feel for the poor!"

are the words of one who, belonging to the favoured classes, has felt the pressure upon her own mind of this great fact. And how is this to be accomplished?

By far the most effectual of modern philanthropic organisations have been our Refuges, and our Ragged and Industrial Schools, both as regards the actual benefits conferred upon the lowest and most wretched amongst us, and also in the knowledge which by their means has been made patent of the real condition of those classes. Here is an engine whose power and efficiency should be increased by the utmost efforts of every truly religious professor, every patriotic Englishman, and every prudent and far-seeing politician. Let us up then and bestir us like men to make England first in charity and good works among the nations of the earth, as she has long been in arms, in arts, in freedom, and in prosperity. Since the wondrous commixture of nations cradled in these islands has with a giant's energy extended the empire, the laws, and language of what is called the Anglo-Saxon race over a vaster dominion than Rome in her greatest might, so may we hope that as years roll on England may be more honoured for her national beneficence, and more famed for her social purity than Imperial Rome was feared for her armies or admired for her pseudo-civilisation and empty pomp.

To all ranks and conditions amongst us the Ragged Schools and kindred institutions send forth their claim. But first we would appeal to the so-called "religious public," and we would ask them and the clergy of all denominations (who so largely draw their purse-strings), How it is that this particular cause is so seldom, comparatively, pleaded from the pulpit? why is the perfect machinery of minister and flock—so constantly exercised for great and lofty purposes—so seldom turned in this direction? Let us glance at the great proselytising or evangelising societies (call them what you will), the Church Missionary, the London, Baptist, Wesleyan, and other Missionary Societies, the Jews' Conversion Society, and others, founded in the purest spirit of religion, doubtless, and sustained by the contributions and energy of many creeds and shades of faith. Let us mark how admirable is the organisation for keeping each of these enterprises afloat, the sermons, the local committees, the private collections, the able and intelligent staff, and the prodigious money results which they achieve. Is it not calculated that from half to three-quarters of a million sterling are annually devoted to their pious ends? How would the hearts of Ragged School committees and teachers leap for joy if such a river of gold were turned over their thirsty pastures? and what inestimable good would be done by its means for religion, for the state, and for society, when heathens at home were

reclaimed? What might not that wealth do to render the English race purer, holier, wiser, and greater with every advancing year, notwithstanding the teeming luxury which follows in the train of our national greatness?

Let us not be misunderstood. We would not take one penny from the comfortable stipends of the good men who go forth from home and friends to do our missionary work in foreign climes among strange races. Far from this, we would be glad to see their number and their resources largely increased, convinced as we are of their national importance and value, not only as the heralds of pure religion, but also as the pioneers of European civilisation and of Anglo-Saxon influence. We do not ask their supporters to withdraw their aid, we do but ask them to double their self-denial and pious zeal; let them collect as much for pagans at home as for pagans abroad. And in so doing they would indeed be furthering the missionary work among foreigners, by bringing up a new race of God-fearing Britons, that, as soldiers, sailors, or emigrants, dispersed over every corner of the globe, should, by their honest lives and orderly bearing, give double weight to the theoretical arguments of the missionaries who had preceded them. While sending instructors to heathens in foreign climes, should we pass by, without an effort at conversion, the almost brutal paganism existing at our very doors? Where in the whole world is evil more rampant, ignorance more undisguised, or religion so utterly unknown as in the "slums" of our great towns at home? You preach to the Brahmin, to the Mohammedan, to the Buddhist, and at best you do but substitute a pure religion for an incorrect or deficient form of belief. Each of these had a creed of his own before he heard of your doctrines, a creed inculcating morality and good to his fellow-creatures. But take the outcast child of our great cities, you find a being totally without any idea of a Supreme Being, without any conception of human virtue, and with whom crime from boyhood up to manhood is the grand end and means of existence. Would it not be wise to do our utmost to extirpate this cancer in the heart of our commonwealth? Are not the offspring of the same race as ourselves worthy of the sympathy so lavishly bestowed upon the natives of a sunnier clime? True there are not the same picturesque attractions for the imagination—the mild Hindoo, the philosophic disciple of Confucius, the stoical Mohammedan—all these, surrounded by gorgeous scenery and nature in her most lovely aspect, present more pleasing objects for the mind and the fancy to dwell upon than the squalid filth of London, Liverpool, or Glasgow dens, where misery and crime lurk hand in hand, forgotten by the humane and virtuous, the care only of the policeman, the jailer, and the executioner. Again we repeat to those who claim to be philanthropists and God-fearing men amongst us, do not draw back your hand from what is well begun abroad, but at the same time turn with shame and grief to what has been so long neglected at your own arm's length at home.

We have been led into these remarks by a perusal of the last quarterly report of a London Ragged School,—one of the most successful in the kingdom it is true,—but which points to possible results such as no other benevolent scheme at present invented can compass. At this school we find an average daily attendance of 300 scholars or thereabouts, receiving a useful general as well as religious education; and we find that there are throughout the kingdom about 290 similar establishments, instructing in the metropolis 24,000, and in the provinces 30,000. This is a great result to arrive at, but it is very far short of the necessity of the case. This class supplies a never-failing stream of young

thieves; conceive what might be done were the benefits of these institutions more widely known, and if they were more warmly supported.

Now education is a good thing and religion is a better, but we must remember the weaknesses and necessities of human nature. "Man," we are told, "cannot live by bread alone;" neither can he, it is very certain, live without bread. At twelve years old or younger the boy of the ragged tribe is for the most part left to himself to get his daily food how he can. Not all the suasion of teacher or missionary will bring him to the Ragged School while he sees a chance of gaining bread elsewhere, honestly or dishonestly. Who will employ him? No one; so he lays hands on the easiest stolen article he can find, and stays his hunger with the proceeds. If he is taken in the act and "quodded," he does not feel much annoyance thereat, he is sure of food and shelter until such time as the paternal Government shall turn him on the streets again. Meantime John Bull pays the piper. First, there is the damage or loss of the article stolen; next, there is the machinery of police and law to be paid for; lastly, there is the sustentation of the young criminal in prison. But suppose, to a boy able to work, the Ragged School teacher or missionary could say, "Come, my lad, to the school, you shall have work, you shall *earn* food, clothes, and lodging, and you shall be taught how to do better even than this." Would not the public purse gain, to say nothing of morals or religion? Of those who live by knavery, the proportion who do so from choice is very, very small, and experience has shown that when the means of an honest livelihood is offered, great temptation to do wrong has been withstood. In the report already referred to we are told the master has applications from benevolent men constantly for boys of thirteen to fifteen years of age, who might be well and comfortably employed. To get such boys to attend his school he must hold out the inducement of work by which they can earn money, for they must be kept as scholars some time in probation before they can be trusted to any respectable employment.

Funds to supply this great want we have none; they are urgently needed, and we cannot but think that they would be forthcoming if these facts were more fully known. Money given in this way would not only be in the nature of charity, but it would positively relieve the burdens of the taxpayers to an enormous extent, and in a most economical way. These are not the pages in which to discuss the questions of the rights of labour, or the right *to* labour; we will not endeavour to solve these problems, but we will resolve to do the best we can. On one occasion by some means an unfounded rumour was spread that at the school there was work for the willing; in two hours forty-five boys, between thirteen and seventeen, presented themselves. Not one of these had been brought up to any employ, but all were most anxious for the means of earning some honest bread; only one could read; almost all had been in prison. They were sadly turned away, the good Samaritan had no work or food to give them; he could but pray that the time might soon come when he should be able to throw wide the doors to willing industry. Those lads, with the preternatural acuteness of poverty and the energy of despairing hunger, were cast again upon the sea of London life to prey like starved wild animals upon their happier brethren. Again and again they are imprisoned, costing the State to keep each one in disgraceful confinement as much as would support five in honest industry. The cost of a thief also to the community is not only to be reckoned by his expense in confine-

ment, the loss and waste occasioned by his undetected depredations form an enormous tax upon trade.

The very vices which make this class so formidable to the community, contain, it may be said, the germs of utility. The wonderful delicacy of manipulation displayed by the pickpocket, the watchfulness, the patience, the daring, and the endurance displayed by other thieves, if directed aright, might bring forth far different fruit in honourable callings. From one school alone, upwards of 300 boys have entered the royal navy, who have turned out well;—surely this alone is a great fact. Manning the navy has been a sore subject for years, but here is a source from which hardy and brave men can be honestly trained to serve their country honourably. Let us not forget also the mass of growing girls that may be rescued from infamous misery by this means. It is impossible, as experience has proved, to wean these poor creatures from dishonest lives, unless you can supply them with an honest calling. Preaching to them for ever will not stay the pangs of hunger; honest work must be found for them, or we shall all rue it. Give work to these willing boys and girls, place funds at the disposal of Ragged School committees to instruct them in labour, and to remunerate them for their labour, and the effect must be felt upon all our social evils—starvation, theivery, hereditary diseases, prostitution, and drunkenness will all be diminished. Relieved from the incessant struggle to gain the morsel on which to keep body and soul together, the mind will be at ease, and open to the teachings of the wise and good. The experience of our present limited means has proved this; gratitude has ever been found among these poor outcasts; trustworthiness and fidelity have been the rule. Of course, there will be risks to be run, but the disappointments will be few, the gain enormous.

The more we consider the subject, the more are we convinced of its national importance, and of the imperative duty of all to assist in giving industrial, as well as educational and moral, training to the Arabs of our great cities. A great sum is needed for this end, which we would rather see contributed from individual beneficence than from the coffers of the State,—and for this reason—that personal examination into the subject must tend to bring the rich and poor closer together. The actual cognizance of misery will do much to extend those bands of sympathy by which our social fabric is most firmly knit together; selfishness and pride on the one hand, discontent on the other, will gradually diminish—the rich and prosperous will show themselves to be faithful stewards instead of mere selfish consumers of the good which has fallen to their share, and the lowest Englishman will feel a pride in his country, and respect for himself.

Here, then, is work for the willing; it is "for God and our country"—let all who honour both assist. The rich must give their gold, the less wealthy their time and their trouble. Above all, let it be made known far and wide the good that Ragged Schools have done, are doing, and must continue to do. If we are, indeed, upon the eve of an era of increasing benevolence and brotherly love, here is a soil upon which the fertilising stream of charity may be well poured forth, one which cannot fail to produce a crop that will gladden the hearts both of him who sows and of Him who gathers in the harvest.

SCOTCH EFFORTS FOR GOVERNMENT AID FOR RAGGED SCHOOLS.

A MEETING of considerable importance was held on the 26th November, in the Music Hall, Edinburgh, to consider what steps should be taken to obtain aid from Government in support of Ragged Schools. The Lord Provost presided. Several resolutions were adopted for the purpose of bringing an influence to bear upon the Committee of Council on Education that may lead to the cancelling of the Minute of December 31st, 1857, and if possible, the re-adoption of the Minute of June 2nd, 1856. The speeches were numerous, and very long on the occasion, and from them we gather the following "facts and figures":—

DIMINUTION OF JUVENILE CRIME IN SCOTLAND.

The Lord Provost said:—

"He wished for a moment to ask their attention to a subject which necessarily had come under his observation—the influence of these schools upon the diminution of crime. As member of the Prison Board, he had occasion to see a return which was regularly made to that Board every month, showing, among other things, the number of prisoners in the prison of Edinburgh. The return for the last month showed that there were in Edinburgh Prison, in October last, 342 prisoners. They were in the habit of contrasting the number of prisoners with the average number for the seven years preceding 1853, for a reason which he would afterwards mention to them; and looking at the average number of prisoners in Edinburgh for the month of October in the seven years previous to 1853—and the month of October was a fair average month of the year—he found that for the month of October in the seven years preceding 1853 the average number was 595, whereas the number in October this year was 342 (applause). That was a remarkable diminution of 250 prisoners to be maintained at the public expense. In the first place, the value of that was at least £2,500 a-year to the community. They had 250 fewer persons to feed and clothe in the prison of Edinburgh. But he need not say to them that that was not the only advantage they gained from the diminution. They were in the habit—and many would agree with them in so doing—of tracing this diminution to a certain Act which they believed had accomplished many beneficial results, namely, the Act regulating the licences in Scotland (applause); and they contrasted the number of prisoners now with the average number of the seven years before 1853, because that was the year when that Act came into operation. But in order to get at the influence which Ragged Schools had exercised upon the younger prisoners in Edinburgh Prison, he had a document before him which mentioned the number of commitments to the Edinburgh Prison of children under sixteen years of age. He would only go back to 1849, because their returns did not enable him to go further back, and he found that in the four years from 1849 to 1852, inclusive of the number of commitments of children under the age of sixteen, there was 1,580, or an average every year of 395 commitments. Looking at the last-named years, from 1857 to 1860 inclusive, he found that the number of commitments was 842 as against 1,580 in the four first-named years, and that the average each year was 210 as against 395 in the first-named period. Now, he ventured to say that whatever might be their opinions as to these figures, it was impossible for any one to look at the subject without being convinced that such means as were adopted by the directors of the Original Ragged Schools had a very material influence in diminishing the number of prisoners and the number of commitments."

Mr. Adam Black said :—

"I have already shown that of those who have passed through the training of the Ragged Schools, not more than 5 or 10 per cent. have turned out ill; and as they are the very class that furnish the criminals for our jails, and the convicts for our penal settlements, it would be no extravagant calculation that one-half of them, or 4,500, if uncared for, would lapse into that dreadful condition. What would the cost to the country be then? From a late parliamentary return, I observe that during the last ten years 5,465 convicts have been sent to Western Australia, and the total expenditure connected with these convicts was £987,573, or at the rate of £180 for each convict, and this in addition to the expense of their trial and previous imprisonment. On an average of these years the annual expenditure was £89,000, or £165 for each convict annually. Assuming that the number attending Ragged Schools was 9,000, and that only the half of these had become convicted criminals at the same cost, £165 each, this would have amounted to £733,500."

Sheriff Watson, of Aberdeen, in relation to the Aberdeen Schools, stated in his Report, that—

"During the last few years the greatest possible change has taken place. Out of the thousand vagrants who were reported to be wandering in this part of the country, the whole juvenile portion, calculated at nearly 400, have entirely disappeared. The juvenile offenders in prison under twelve years of age have decreased from sixty-one in 1841 to fifteen in 1858."

RESULTS OF SCOTCH RAGGED SCHOOLS.

Sheriff Watson, in his "Report on Industrial Schools in Aberdeen," says :—

"We appeal to the thousands we have put into domestic service in various parts of the country. It is a marvel, and I can ascribe it to nothing but the protecting hand of God, that none of these children have returned to us dismissed with disgrace, either for dishonesty or unfitness for service. This is bold language that only the most complete success could justify. . . . . Upwards of three thousand children have attended the Aberdeen Industrial Schools since their commencement. Of these, six hundred have gone from school into situations, and are, with few exceptions, known to be doing well; while of the others, there is every reason to believe that a very large number have not misconducted themselves."

Mr. Ferguson, of the United Industrial School, Edinburgh, furnished the following details, after considerable pains in gathering them :—

"I have now nearly completed my inquiry in regard to the pupils who have obtained situations out of this institution since it was established in 1847. From my jottings I am able to furnish you with the following facts :—

"592 boys and 358 girls—total 950—have been provided with situations. 35 have died since leaving school. Of those remaining, 11 have gone to England, 18 to Ireland, 55 to America, 16 to Australia, and 6 to East India—total emigrated, 106.

"It would occupy too much space in this note to name all the trades and professions our pupils have betaken themselves to, but the following may be taken as indicative of how they are employed :—Of the males, 5 have become grocers, 7 bookbinders, 8 sailors, 2 fleshers, 9 bakers, 10 labourers, 10 ploughmen, 15 typefounders, 23 turners, 24 soldiers, 33 printers, 60 shoemakers, and 140 tailors. Of these, there are 32 earning

less than £10 per annum, 169 earning from £10 to £20, 90 from £20 to £30, 78 from £30 to £40, 24 from £40 to £50, and 36 more than £50.

"Of the females, 6 are at the gutta percha work, 9 at home, 9 bookfolders, 11 envelope-makers, 15 dressmakers and milliners, 19 married, and 160 at service. Of these, 31 are earning from £2 to £4 per annum, 73 from £4 to £6, 62 from £6 to £8, 7 from £8 to £10, and 30 more than £10.

"So far as I have been able to learn, the total amount per annum at present being earned by our former pupils is £11,596 18s. This is not the whole of their earnings. There were many cases, as might be expected, in which I failed to ascertain the annual income.

"Referring to a paper enclosed as to the present character of our former pupils, you will perceive that a little more than 5 per cent. is all that have turned out ill, leaving a balance of about 95 per cent. who have become useful members of society.

"Different individuals may entertain different opinions as to the probable proportion of these children who would have turned out well had they been left to their own resources. My belief is, that at least 50 per cent. of these would have become pests on society.

"When we look at the exemplary conduct of the thousands who have been trained in these schools, we cannot but say, with Sheriff Watson, 'It is a marvel, and I can ascribe it to nothing but the protecting hand of God.'

"The following is the result of an inquiry into the character of former pupils since leaving school:—Good and very good, 798; fair, 56; doubtful, 12; bad, 45; number who did not remain four weeks at school, 29; characters not known, 10; total who have obtained situations, 950. Assuming that one-half of the doubtful have turned out ill—viz., 6—the total of bad would amount to 51, or about 5 per cent. of the whole."

Dr. Guthrie delivered a powerful and eloquent appeal, which it is intended to insert in this periodical. Would that such fervent eloquence were brought to bear more directly upon our merchant princes and our manufacturing lords. Then might we expect a response that would surprise Dr. Guthrie even more than the results of his "first plea," respecting which he said, "I was astonished at the result of my first 'Plea for the Ragged Schools.' It was like a shot fired from the Castle, and it brought me more volunteers to man my boat than she could carry." Yes, and if he bring his eloquence to bear upon the wealthy, he will find his school-coffers supplied, though, perhaps, not filled to overflowing. The strength and safety of the Ragged School cause is in the people, and not in the Government, or any of its departments.

OLD SCHOLARS' MEETING.

On Monday, December 3rd, a meeting was held, in the Exeter Buildings School-room, of the old scholars who had in previous years been scholars in those schools for at least twelve months, and now most have held situations for a long time, and are well recommended by their employers. Upwards of sixty-five young persons attended, and never was there a happier meeting than that which then took place. Well were the teachers repaid for the years of anxious labour in the schools. It was a joyous sight to see the happy faces of those who, many of them after years of absence from the

schools, meet once more to spend an hour pleasurably together. Two of the former teachers were received on entering with much applause by those who had received instruction from them in years gone by. Oh, how the teachers rejoiced at meeting those who had often caused them to spend many an anxious hour. But those who attended this meeting had reason to feel that their labours had not all been in vain.

After tea was over, and many happy recognitions had taken place, the old favourite hymn, "O that will be joyful," was sung as only youthful voices can sing it; after which the Rev. Mr. Bigwood addressed those present in a touching appeal, applying the hymn to themselves, and asking them as to their thoughts and recollections of the words they had been singing. One of the young men present then rose and said he had to thank the kind friends who had supported these schools for the comfortable position in which he was placed; he and several members of his family owed everything to those schools. All the instruction they received was in this school. When very young he was obliged to have his leg taken off, and after a time, through the kindness of the friends, he had been apprenticed to a tailor, and although he was only about "the ninth part of a man," yet he looked forward to the time, if spared, to earn an honest livelihood. He had not long to serve as an apprentice.

Another young man said he was at the school when it was held in a small room under the archway, and only a very small number of boys attended; he had been in one situation five years, where his wages were very small, and where he worked from seven in the morning to ten at night; he asked his master for increase of wages, which was refused, and he left to better himself, but was out of work for some time, when he knew what it was to be for more than thirty-six hours without food; he had now been six years with his present master, and was doing well. He was married; and had a comfortable home, and had come with his wife many miles to be present at this meeting.

Another said, after being in the school some five years, he had been recommended to a place at 2*s*. 6*d*. per week, and had remained twelve to thirteen years with the same employer; he was now married, and was receiving 30*s*. per week, with a house to live in. Some years since he received a Prize of Ten Shillings from the Ragged School Union, which amount was given him in carpenter's tools, and he dated his success from that hour.

Another stated he was at the school six years, ragged and shoeless, and when he went to a place he was supplied with clothes from the school. He began at 2*s*. 6*d*. per week, and was now receiving 30*s*.

Another had to thank the friends of the school for the position of respectability in which he was placed. From a very humble beginning he was now doing well; last year he had been ill for a long time, and had to leave his situation from ill health, but was now in a good place.

Several other young men addressed the meeting in similar terms, all expressing their thanks to the ladies and friends of the school for the comfortable position which they occupied, and stated that they owed everything to the Exeter Buildings Ragged School.

One said that he had been sent by an eminent building firm to work for some time near Glasgow, and that he had been down in one of the coal-mines, of which he gave a graphic description; he also stated that he was glad to

say there was a Penny Bank held in this school-room, and he had begun to save money.

The superintendent then addressed the young friends in a most earnest manner, appealing to them that their temporal welfare was only one of the objects of these schools; the Committee had a higher and a nobler object in view—their eternal as well as their temporal welfare.

A similar meeting was held about twelve months since, in this school, and the results of both meetings have been to greatly encourage the teachers in their arduous work.

WORKING MEN'S READING-ROOM IN WESTMINSTER.

On Dec. 11th we were present at the opening meeting of an institution which is calculated to produce a vast moral improvement in that neighbourhood which has too long borne the unenviable title of the "Devil's-acre," and, alas! with too much cause for the appellation. Since the conversion of that notorious thieves' public-house, in Perkins's Rents, into a Ragged School (the "One Tun"), with its various ramifications, as Day, Evening, and Sunday Schools, Mothers' Meeting, Band of Hope, &c., two years' since, we have seen a wonderful change silently taking place in the neighbourhood, while the greatest kindliness is shown to all connected with the school; but, while benefiting women, lads, and children, there was no room for men. True, they had plenty of accommodation offered them, in the shape of six public-houses within a short distance of each other, and two others about to be opened, but not one place of resort where they could meet together to read the papers, or be read to (for many cannot read), without being compelled to drink. No wonder that intemperance prevails so fearfully, bringing, in its train, vice, misery, and degradation. We are now happy to say that a large and convenient room has been erected in Duck Lane, and fitted up with gas, forms, and every convenience for a working men's club, which is to be managed by a committee of twelve intelligent working men, the secretary being a costermonger. The subscription—one halfpenny a week—is low, to meet the poverty of the locality; and coffee, &c., if desired, will be furnished to members at cost price. Lectures on interesting and instructive subjects will be given in the reading-room once a fortnight, and a religious service every Sunday evening. The cost of the building, fittings, &c., is £250, of which the greater portion has been received, the Marquis of Westminster having contributed £80 towards the object.

The chair was taken by Judge Payne, who, with his wonted cheerfulness, thoroughly entered into the business of the evening. The proceedings were opened with prayer. A very practical address on reading proper standard works, not novels, was delivered by the Rev. B. Price, who also recommended working men to pay attention to the passing events of the day, as recorded in the daily and weekly newspapers, from whence, he told them, that future historians would gather the materials for the history of our times.

The indefatigable secretary of the "One Tun" Ragged School, to whose efforts this locality has been already so much indebted, and through whose exertions this undertaking has been carried to a successful issue, then read eleven simple rules

for the government of the reading-room, which had been drawn up by the working men's committee, and were the following:—

RULES.

1. That a Committee of Working Men be chosen, to consist of not more than twelve members, nor fewer than six, for the management of the affairs of the Club and Reading-room, subject to the approval of the Local Committee.

2. That the payment of one halfpenny a week shall entitle any working man to be elected a member of the Club, with the approval of the Committee.

3. That any member neglecting to pay up his subscriptions, or considered by three members of the Club guilty of improper conduct while in the Club-room, shall cease to be a member, and be capable of re-admission only on application to the Managing Committee.

4. That proper books, periodicals, and papers be provided for the use of the members, such books and papers to be approved of by the two Committees.

5. That Lectures on various subjects shall be given in the Reading-room once a fortnight, as approved by the Committees, and that each member have the privilege of introducing one or two friends, by tickets, for whose conduct he shall be responsible. The Lectures to be given on Tuesday evenings, commencing at eight o'clock.

6. That a religious service be held in the Reading-room every Sunday evening, from seven to eight o'clock.

7. That a Penny Bank be opened for members of the Reading-room only, every Saturday night, from eight to nine o'clock.

8. That no alcoholic liquors shall be admitted on the premises, but that coffee, &c., if desired, shall be provided for members only, at cost price.

9. That no smoking be allowed during the Lectures or religious services.

10. That the Reading-room be open every evening (Sundays included), for men only, from six to ten o'clock.

11. That every member shall assist in preserving order in the Reading-room.

Secretary, STEPHEN BABBINGTON.
Librarian, RICHARD GOODALL.

December 11, 1860.

LIST OF PAPERS, &c.

The *Standard* and *Telegraph*, *Illustrated London News*, *British Messenger*, *British Ensign*, and sixty-eight volumes of Books—Histories, Memoirs, Travels, &c., &c. Others will be added.

We are happy to add that this Reading-room has already enrolled seventy-three members.

TWO PICTURES.

CONTRASTS are at all times striking. The artist, in his picture, throws up his sunny spots more strikingly when he throws in some dark shades; so it is in our work of Ragged Schools. To show our results as more striking, we may adduce what was the state of things before we attempted to better them. It has struck us, in going through some annual reports of Ragged Schools, that our friends would like a contrasted picture of this sort, and we now hastily lay such a one before them, giving first a few details of the locality of Ragged Schools, and the condition of the children before we took them in hand with a few cases as recorded in the school reports, and afterwards a few (we have only room for a few) of their improvement, as the result of Ragged School teaching and care. The dwellings first call for attention. It is said—

"The houses which they inhabit—if houses they can be termed—are low, rotten, ill-ventilated, and dirty; walls out of the perpendicular, broken down and worn-out palings, combine, with a general aspect of misery and poverty, to discourage further research on the part of those who might accidentally make its acquaintance. The character of the people themselves may be inferred from the condition in which they live. Other children naturally grow up in a similar debased and ignorant state, indeed without instruction of any sort—it cannot be said without training—for, living in the midst of gambling, lying, swearing, and stealing, unfortunately constitutes a training of the worst kind—they naturally obeyed the downward tendency of their nature, and promised to surpass their parents in depravity and crime. Many, of the most tender years, have been in prison several times; and this, instead of producing dissatisfaction, appears to cause pleasure among the parents—one mother having been known to lament that her boy was liberated, because, when he was in prison, she 'didn't have him to keep, and he was out of the way.' Indeed, it is difficult to conceive, it is impossible for words to express, the intense ignorance, both mental and moral, that prevails where the schools are situated—the dense, palpable darkness that rests over the people's minds. Marvellous indeed is it how low a human soul can sink; how gradually all light can fade; how every perception of right or wrong, religion or morality, can be effaced; every remembrance of what is right departs; and yet for it to remain a soul still. More marvellous, even, that when it touches the lowest point, and attains its worst condition, there is within it still a capability of restoration; showing us that religion, when carried with real sincerity into the most unfavourable and hostile regions, will speedily produce some change, and will at least soften where it does not actually reform. It will bear transplanting, and is indigenous to every soil. There is no heart too hard for it to penetrate, no will too obstinate for it to subdue, no darkness too deep for it to disperse."

The following are five out of many cases coming under notice in one school alone:—

"H. L.—Father dead. Deserted by his mother; obtained admission into the Union, from which place he was sent to sea; went one voyage to Australia,

from there to Batavia, returned to England, seized with brain fever, and sent on board the *Dreadnought*, during which time his ship sailed for New Zealand; got his living by working in the markets."

"C. C.—Mother dead. Deserted by his father, who is a great drunkard; got connected with thieves; was apprehended on suspicion, and has since been in prison three times for felony."

"H. H.—Obliged to leave home; his mother was too poor to keep him; came to London in the hope of getting to sea; failed, and tramped to Portsmouth; got work at a concert-room; was discharged for breaking a square of glass; returned to London; got his living by odd jobs in the markets."

"J. T.—Both parents dead. Left his employer in consequence of dishonesty; tramped to Worcester; got work in a brick-field; remained about one month, then returned to London; lived by working in the markets; has been in prison once for vagrancy."

"J. H.—Father dead. Mother, a very dissipated character, induced him to rob his employer; stole 5s. and ran away; afterwards got his living by working in the markets; not seeing his mother for some days, he heard she was apprehended for robbing furnished lodgings; applied to the magistrate, and was recommended by him to the Refuge."

Then let our readers look at the other picture, told very simply in four or five extracts from annual reports of Ragged Schools.

"Your Committee rejoice to say that many who have been in their school are now in situations, and are bearing honourable testimony to the effect of the lessons imparted to them; and they especially rejoice that one of their scholars, who has also been in a Sunday School, but who delighted to listen to the teaching of the Ragged School, and paid great attention to the addresses delivered there from time to time, of her own accord came to converse with one of the superintendents upon spiritual matters, and with earnest desire to be found a disciple of Christ. She has since been received into church fellowship, and is now influencing others by her conduct, and proving herself indeed a follower of Jesus."

"Several children attending the school have obtained situations during the past year; and there are instances from time to time coming to our notice of the continuance in well-doing of those who have received instruction there."

The following account is extremely gratifying:—

"A poor boy having an afflicted father, had been noticed by his teacher, who mentioned to Mr. H——, one of the superintendents, her good opinion of him. Mr. H—— saw a bill in a window for a boy, interested himself on behalf of this lad, and succeeded in getting him the place. He has been there ten months; his master speaks very highly of him, is teaching him his business of cork cutter, and offers to take him as an apprentice on his attaining his fifteenth year, if it meets with the approbation of his parents and his own consent. In addition to this, he has engaged the boy's brother, and often employs the mother of the boys at his house, and expresses himself willing to take other lads into his service."

"A member of the Committee, who is also a teacher, was passing through the city a short time since, when he was accosted by a youth, asking him,

'How do you do, sir?' In replying, he said, 'I don't know you, where have you seen me?' 'I was in your Ragged School,' said the boy. His neat and cleanly appearance was in keeping with his present employment in the service of the Electric Telegraph Company. The gentleman could not be otherwise than pleased with the boy's grateful recognition of the kindness of his teachers in the Ragged School."

Another instance of good effected by the school is to be found in the following account:—

"During the past year, a boy who had for some time attended the Evening School was taken before one of the magistrates, charged with theft. A kind-hearted City Missionary appeared and begged hard for the boy, and, upon his earnest plea, the magistrate allowed the boy to go away with him, but only on condition that he should be sent out of the country. For some time the missionary had to maintain the boy, until Mr. H——, one of the superintendents of the school, succeeded in getting him a ship, and providing an outfit. Thus was given to this poor lad a chance of retrieving his character, who, but for the generous kindness of the missionary, and the assistance of the Ragged School superintendent, would most probably have been irreclaimably lost amidst the contaminations of a prison."

"At one of the Mothers' Meetings a poor woman said to the day-mistress, 'My little girl has kept her father out of the public-house on Sunday evenings by singing to him the little hymns, and repeating the texts of Scripture, learned at your school.' As the master was visiting the homes of some of the children, he found one of the mothers laid up by a severe illness, and one of her boys reading to her the Word of God; and on another occasion, several of the youngest children standing around and softly singing to her the hymns they had learned at school. This family is composed of ten children, each of whom have received all the instruction they possess in this school.

"Through the blessing of God this woman is restored to health, and it is hoped is a new creature, now regularly attending the means of grace, accompanied by several of her children, and ceasing to work on the Sabbath, as she had formerly done.

"In another family, a year ago, there was neither Bible nor any desire for one, all the members living in a state of sin and misery. Some of the boys were regular attendants at the low theatres, that are the ruin of so many youths, and the curse of the neighbourhoods wherein they are situated. Through the attendance of some at the school, and by the blessing of God on the instruction there given, all this is changed. At their home are now three Bibles, two of them belonging to those very youths who formerly attended the theatres, but who now are as regularly seen at school and a place of worship. The mother also attends the prayer-meetings and the house of God.

"Within the present year it has been the privilege of one of the teachers to witness the result of her labours in the happy death of a member of her class, who had gained all the knowledge she possessed from her kind instructress. She patiently bore a long and painful illness, during which she manifested her faith in the Saviour. Her last words were, 'Jesus is coming to fetch me away;' thus adding another instance to many, that the labour had not been in vain in the Lord."

"DEAR SIR,—With the greatest of pleasure I embrace this opportunity of writing these few lines to you, hoping to find you and all my schoolmates in good health, as, thanks be to the Almighty God, this leaves me at present. I dare say you see I have got a new ship, but I have not left the ——— yet, but am expecting to go in the course of a week, when we shall sail directly for the East Indies, and from thence to Australia, and take a short stay there; when I shall come home to old England, a real chip of the old block, not, as I am now, wishing for a little money to fit myself out, but with a fat purse. . . . .

"Remaining your ever affectionate scholar,

"———."

"DEAR LADY,—I now write according to my promise. We arrived in Canada on the 12th June, after a rough passage of forty-three days, and arrived in this town on the 17th, being about five hundred miles from Quebec. I have apprenticed myself to a turner for three years, and am making considerable progress in the trade. Robert is about twenty miles from here, at Norwood, along with a farmer. I have read the 'Life of Hedley Vicars,' and the 'Prince of Peace,' and the other books, several times. I should now like to have the 'Victory Won,' and 'Hearts and Hands,' but they are not to be got in this part. I attend the Church of England every Sunday, not, I sincerely hope, without receiving some good, as the Bible says, 'Seek, and ye shall find; knock, and it shall be opened unto you.' Never shall I forget the kindness I have received while resident in the Grotto. If it had not been for the school, I should not have been writing to you to-day. I hope that it may prosper by the blessing of God, and be the means of doing great good. I would have wrote before, but having cut two fingers of my right hand with a circular saw, I could not. They are still painful, but will soon be well. Give my respects to your brother and ———, and the members of the Committee.

"I remain, yours truly,

"———.

"I should like to hear from you and all in England again."

Correspondence.

PRAYER UNION FOR RAGGED SCHOOLS.

A SUGGESTION.

To the Editor of the Ragged School Union Magazine.

SIR,—The root of all spiritual progress is private prayer, just as backsliding is the necessary result of its neglect. As in individual experience, so the same law holds good as respects missionary enterprise; for the measure of prosperity may always be gauged by the amount of importunate prayer by which it is accompanied. Nor is this connection of prayer with fruit strange; for how can any work for God possibly succeed unless the Holy Ghost—the representative of Christ during the present dispensation—indicates right methods, and gives that power of speaking to the heart which alone

ends in conversion? Teach we may, and ought, with such deep sympathy and unflagging earnestness that the outcast and destitute classes among whom, as Ragged School teachers, we are called to labour, may not be able to say, "No man careth for our souls." But, after all, since it is written, "No man can say Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3), it is clear that if we would see our labours result in a rich harvest of souls, we must rely solely on his benignant operations.

By no mode can we more surely testify our belief in the revealed truth that it is not man but God that converts, than by importunate prayer. Happily the majority of Ragged School teachers practically evince their reception of this cardinal truth; for it appears that last year no less than ninety-two Ragged Schools statedly held prayer-meetings, at which the average attendance of teachers was 1,336. If, then, last year our hearts were cheered by hearing of more cases of conversion amongst our scholars and their parents than it had hitherto been our lot to record, we cannot doubt that the secret is revealed by better-attended Teachers' Prayer-meetings. For it is a truth for all time, and for all kinds of spiritual labour, that "the kingdom of heaven suffereth violence, and the violent take it by force," even by the storm of prayer. Thus have the Special Prayer-meetings, convened by the Ragged School Union last January, already borne a rich crop of saved souls; for Christ has been true to his own promise, that "if two of you shall *agree* [that is, have prior concert] on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

This leads to the impression that a *weekly* union of teachers in prayer for Ragged Schools—the work and the workers—would evoke the Divine blessing in still greater measure. Now were such a meeting confined to the school-room, the attendance would be probably thinned, through daily avocations, or those domestic duties which cannot be neglected without infringing God's law, "Show piety at home." Recently, however, Field Lane Ragged School has commenced a prayer-meeting, which is held on Saturday evenings, from half-past seven till half-past eight. It has attracted a larger attendance of teachers than might have been anticipated, and has proven to all a rich "time of refreshing from the presence of the Lord." It has already, I believe, incited some other Ragged Schools to hold similar prayer-meetings on Saturday evenings, to be followed, doubtless, by similar spiritual blessings; for when did the Lord ever bar the door of heaven against prayer?

But where such week-night prayer-meetings cannot be held, or even as a precious addition to such united supplication, if some week-night were set apart for that purpose, every Ragged School teacher could unite his petitions with those of his co-workers. Though separated, as respects localities and persons, it would be still *one* prayer-meeting, gathered for one purpose, in the one "Name above every name." Saturday evening—say from nine till eleven—would be the fittest time for this purpose, for it would, so to speak, ante-date the Sabbath, and so calm the mind, after the jading toils of the week, as to prepare it for the missionary work of the coming day.

Fit subjects for such a weekly concert of prayer readily present themselves; but the following may be specially indicated as furnishing *hints* as to what is needed:—

1. The Ragged School Union, its committee and officers. For, none more than these, as superintendents of the movement, require a larger measure of that "wisdom which is profitable to direct."

2. Ragged Schools in general, as well provincial as metropolitan; and that institution with which we are more especially identified.

3. The teachers with whom we labour; and that not in gross, but by *name*. That Paul prayed for his co-workers *by name* we may infer from the long bead-roll which he enumerated in the 16th of Romans,

and by his striking words in the initial chapter, "I make mention of you always in my prayers" (Rom. i. 9). But, after all, by this plan we should merely comply with the injunction of the Holy Spirit, "Pray for one another." How this would engender sympathy, and remove those sad dissensions which so often impede missionary work. Yes, Hedley Vicars knew what united prayer can do when he thus wrote to a friend, "I would make one request, and that is, that you remember me, at least sometimes, in your addresses to the throne of grace. In return, I promise you shall not be forgotten. Oh, there is much to be gained by this reciprocation."

4. The members of our class by *name*, as well as those who have left it, and are now—either at home or in the colonies—fighting the great battle of life. The ruling sins of individuals might be prayed against, and guidance sought for that most difficult of tasks, the right direction of incipient piety. It is *direct* prayer like this which can alone bring a direct blessing. Those who never thus pray for the members of their class individually—if such there be—cannot wonder if God vouchsafes no fruit. As well might a farmer expect to reap a goodly crop from land which, though sown with good seed, had never been manured, as for a Ragged School teacher to expect spiritual results from mere diligent labour. No, for a plenteous spiritual harvest to be reaped we must *manure work with prayer*. Then the word will assuredly come from the Lord of the harvest, and that sooner than we expect, "According to your faith be it unto you."

5. In this concert of prayer the parents and adults of the district should not be omitted. How often is the germ of religion blighted by home example, or by the unblushing vice of the district. These evils we are called to contend against, quite as much as with the inbred sins of our scholars, if we would not see the lessons of the Ragged School *unlearnt* at home. But seeing that our voices cannot always readily reach their haunts, so as to warn these soul-murderers, prayer is the only weapon God hath put in our power: but what a mighty weapon is that when we are fighting the battles of the Lord? As David said of Goliath's sword, "There is no weapon like that!"

The results of such a Prayer Union who can predict? We can already trace much of the spiritual life of the army and navy to the Prayer Unions connected with those services. In fact, all true revivals, whether of individuals or districts, have ever commenced with a few brethren supplicating the common blessing at a pre-appointed hour. So was it in the age of Ezra (Ezra i. 5); and so was it with those great awakenings in Philadelphia and Ulster which cheer the Church of this age. Hence, if 2,670 Ragged School teachers are led to pray at the same hour for the same blessing on all our schools, the same answer would, I doubt not, come to praying teachers as came to praying Daniel, "At the *beginning* of thy supplications the commandment came forth, and I am come to shew thee" (see Dan. ix. 20—23). For such united prayer would be akin to that of wrestling Jacob, who prevailed simply because he was too much in earnest to be denied! "Go thou and do likewise," and speedily it will be seen that past spiritual successes were but faint fore-glimpses of the coming glory,—as Caleb's one cluster of grapes when compared with the rich vine-terraces of Eschol!

I am, &c.,

Q IN THE CORNER.

Notice of Meeting.

KINGSTON.

THE Seventh Anniversary was held on December 10th, J. M. Clabon, Esq., presided. From the report read, we extract:—

"The importance of this grand movement is being every year more deeply felt and most sensibly recognised in the decrease of crime, the diminution in numbers

of the juvenile criminals in our gaols, and of juvenile offenders before our magistrates; and there is no reason to doubt but that this is almost entirely attributable to the rapid spread of these schools throughout the length and breadth of this our favoured land, and which will yet be the means, we trust, of a greater reformation among the hitherto neglected and, although not naturally a criminal population, yet, alas! in how many instances almost necessarily so; the numbers of such as we have before remarked, are now happily found to be diminishing by the lessons taught in the Ragged Schools.

"Thither, the wretched, outcast, and poverty-stricken child, and in many instances adults, bend their steps, and sometimes, as it were, almost stealthily obtaining admission, are led to feel that this is not such a hard cold world as they imagine it to be, but that some are found who have a care for the otherwise neglected and miserable.

"Here, in the schools, they soon find themselves at home—but to how many that word *home* was almost really unknown. Yes, they indeed find the school a refuge.

"During the eight years of the existence of the schools in Kingston, the attendance has continued very encouraging; and notwithstanding the necessary fluctuation in a country town, we have in the Boys' School an average attendance of 70, and 10 or 12 adults.

"Some 500 or 600 (at the least) have during that period been enrolled on the books, and many received their only education within the walls of the Ragged School.

"Numbers of the boys are now engaged in rendering themselves useful in our tradesmen's employ, and are to be daily met in our town, whose respectful recognition the teachers feel pleasure in receiving; others have been sent to sea through the kind introduction of Sir G. R. Lambert and Colonel Eyres, and necessarily a great number have been for the present lost sight of, having left the town."

The year's expenses were £100, leaving a deficiency of £22.

The Rev. L. H. Byrnes then moved the first resolution—"That the report now read be adopted." He welcomed the happy sentence with which the Chairman had commenced respecting the Nonconformists, and considered that this movement, with the Bible and other kindred societies, united all bodies of Christians in one grand Evangelical effort. In these schools children were not taught simply to read and write, but their reading was the best of all, that of the Sacred Scriptures. He liked the Ragged School movement because it was free from Government control; he rather differed from the Chairman, and would rather be without Government money, which meant Government control, and justly so; and indeed he considered it would be a sad time if Government ever gave out money without controlling it; even now the large sum voted for educational purposes did not come fairly before Parliament. The day that the Government laid their hands on Ragged Schools he thought would be the first day of the commencement of the withering of the schools, and he hoped the Ragged School managers would never have a hankering after Government assistance. Yet they must have the wheels well greased: he meant they could not get on without money; and if teachers were willing to give up their time, his hearers should be the more willing to assist them with money.

Mr. W. Locke, on seconding the resolution, alluded to the unsectarian character of the schools, from which fact had arisen their great success in London. The work of these schools he believed was best carried on by volunteer teachers; but the gentleman who last spoke must remember that in some places they could not get sufficient volunteers, and must rely on paid teachers; that in many schools food was given to the children, which was not the case in Kingston. In Scotland they maintained the children, and Dr. Guthrie's and Sheriff Watson's Schools cost a great deal of money. These gentlemen applied to Government for assistance, who granted 50s. a-year for every child maintained in the schools. At the end of sixteen months, however, this grant was suddenly withdrawn, causing great inconvenience. He believed the Chairman was not more fond of Government interference than he was, but he thought those who wished to obtain Government assistance should not be prevented from doing so. Out of above £900,000 voted for educational purposes, but £5,000 to £8,000 came to the Ragged Schools, which amounted to about half a farthing a-day for each child.

The meeting was also addressed by Rev. T. Pyne, J. Payne, Esq., D. Gray, Esq., the Mayor of Kingston, Alderman Phillips, and other gentlemen.

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£140 REQUIRED

FOR THE PURCHASE OF THE LEASE OF

ANN STREET RAGGED SCHOOL,

COBURG ROAD, OLD KENT ROAD.

NEARLY two years since a Ragged School was opened in the above neighbourhood, and shortly after, through the assistance of the Earl of Shaftesbury and several other friends of Ragged Schools, a large room was built over the back yards, adjoining the School, which cost £90. This room is used on Sunday evenings as a "Ragged Church," and about 100 children are gathered on Sunday afternoons and evenings in the rooms of the school-house. The School is open two nights a week for Secular Instruction, and a Penny Bank has been established, which is working well.

The landlord has offered to sell the remaining portion of the lease (viz., for 31 years), which the Committee of the School are anxious to secure; for this it will be necessary to raise a sum of above £140 by the New Year.

Mr. Wilbraham Taylor has kindly consented to be one of the Trustees when the lease is purchased.

The Committee earnestly appeal for Contributions from all who take an interest in the spiritual welfare of the poor and the neglected.

Signed on behalf of the Committee,

RICHARD TURNER, *Superintendent.*

Donations will be thankfully received by Mr. RICHARD TURNER, 12, Vaughan Place, Church Street, Old Kent Road, London; and by J. G. GENT, Esq., Secretary to the Ragged School Union, Exeter Hall, Strand.

HOW CAN THE CRIPPLES BE HELPED?

I. PAY A VISIT TO THE VALUABLE INSTITUTION,

HILL STREET, DORSET SQUARE, N.W.;

There you will find *Forty-six* clothed, fed, and training as Straw Bonnet Makers, then placed out to earn their *own living*—once beggars.

II. **PURCHASE THEIR MANY USEFUL & ORNAMENTAL WORKS.** Friends of Institutions, and Schools, and Guardians of Unions, are requested to buy their well sewn Bonnets*, 12s. a dozen and upwards. Friends of Fancy Bazaars, will you buy their pretty Baskets, Mats, &c., &c.? A great variety, 1s. upwards. More than 2,000 Bonnets made and sold since Jaunary by the Cripples!

III. **PRAY HELP THEIR SUBSCRIPTION LIST, ONLY £278 17s. 7d. last year.** Above all,

IV. **PRAY THE LORD TO BLESS THEIR SOULS AND BODIES.** Many are greatly benefited both for time and eternity.

Christmas Boxes and New Year's Gifts thankfully received.

DR. ROUTH, 52, Montagu Square,
MISS J. BROUGHTON, 33, Dorset Square, } *Treasurers.*

* Private Orders well executed. Bonnets Cleaned, Dyed, and Altered.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

The Committee earnestly solicit the aid of the friends of Ragged Schools in obtaining funds to erect a New School-room. No suitable building can be obtained in the locality, and the present room is incapable of being used for mothers' or other meetings: it is also too small to contain all the children who would attend, and is otherwise ineligible on account of its dilapidated condition and exposure to the weather from above and the nuisance of an undrained stable below.

Contributions will be thankfully received by Mr. Mirams, 35, Stanmore Street, Caledonian Road, N.; by Mr. Lyne, at the School, on Tuesday, Wednesday, and Friday evenings, from half-past Seven till Nine; by the Treasurer, J. H. Cuff, Jun., Esq., Bridge Place, Hornsey Road; or at the Ragged School Union.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

Contributions of Toys, Trinkets, and other articles, useful or ornamental, made or unmade, are earnestly solicited for the Bazaar, to be held in 1861, in aid of the Fund required for Building the New School-rooms. Donations received as above.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

THE ANNUAL MEETING

WILL BE HELD

On TUESDAY, JANUARY 8th, 1861,

At the School-room beneath the Congregational Church,

PENTONVILLE ROAD.

HENRY E. GURNEY, Esq., in the Chair.

The Rev. Canon Champneys, M.A.; the Rev. C. H. Andrews, B.A., Rector of St. Luke's, King's Cross; and the Revs. H. B. Ingram, Henry Madgin, J. Robert Roberts, and J. H. Fordham, Esq., have engaged to attend.

Tea at Six. Public Meeting at Seven.

SPECIAL APPEAL.

YORK MEWS, late BLANDFORD MEWS, RAGGED SCHOOLS.

FREE PLACE OF WORSHIP,

DORSET STREET, BAKER STREET, W.

The Committee regret to be under the painful necessity of stating that, in consequence of their limited means arising from the fewness of the regular subscribers, their efforts are necessarily circumscribed within very narrow limits, and hence they feel bound, by duty and necessity, to make a fresh and most urgent appeal for additional funds. Various are the agencies which, in humble dependence on the Divine blessing, are in constant operation. In the enumeration there may be mentioned:—

The Day School; the Night School; the Free Sabbath Evening Service; Lectures to the Working Classes.

The Committee would press upon the attention of all the friends of the needy and ignorant poor to devise on behalf of this important sphere of Christian philanthropy "liberal things," that thus the ignorant may still have free access to a place where they may receive suitable daily instruction, and where every Christian Sabbath the poor may have the Gospel preached unto them.

Subscriptions will be thankfully received by H. Ravenshaw, Esq., Treasurer, 40, Harley Street; W. J. Maxwell, Esq., 9, Wimpole Street; or by Mr. W. A. Blake, 38, South Bank, Regent's Park; and at the Office of the Ragged School Union, 1, Exeter Hall.

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The danger of the complaint is in a great measure determined by the rapidity of the pulse, which is a measure of the rate of progress of the disease, and of the waste of the system. Under an erroneous theory of treatment attempts have been made to reduce the rate of the pulse by lowering the strength of the patient; this is a mistake, and such attempts have always ended in failure; but in Cod Liver Oil, Ozonized by Professor Campbell's process, we have a remedy which possesses the wonderful property of reducing the pulse to its proper standard, while it retains all the nutritive properties of the oil. From the great success attending its use at the Hospital for Consumption, Brompton, it is confidently recommended to those who have tried every other remedy. See *Royal Medical and Chirurgical Society's Transactions, Vol.* 42, *for* 1859; *Lancet*, July 9, 1859; *Pharmaceutical Journal*, August 1, 1859, &c. Prepared, under the superintendence of the Patentee, by G. Borwick, 21, Little Moorfields, London, of whom Wholesale Druggists may be supplied, in Bottles, 2s. 6d., 4s 9d., and 9s.

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	£	s.	d.
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Marston, Miss	1	1	0
Nethercote, Mrs.	1	0	0
Noble, Mark, Esq.	3	0	0
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Oates, Miss	0	5	0
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Pelham, Hon. Mrs.	1	1	0
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Ripley, Miss (col. by)	1	0	0
Roberts, Mrs. (col. box)	1	7	6
Rous, Mrs. G., per—			
Newcome, Mrs. H. J.	0	10	0
Newcome, Miss	1	0	0
Newcome, Miss C.	0	10	0
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Erratum:—In last List, for Mrs. Welch read Miss Welch.

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